بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(THE BATTLE OF THE DITCH)

15-April-2012 (Evening Dars)

When you study the Sealed Nectar you are in direct contact with the prophet (ﷺ) and your manhaj is right, your fiqh and your manhaj too

Even though the Muslims suffered, lost in the battle of Uhud
- it did not dampen their zeal and enthusiasm
- and this is so because the battle had two phases
- they won the 1st phase and lost the 2nd phase

When the Jews saw what happened to Banu Qainuqa and Banu Nadhir
- 20 chiefs went to Makkah to negotiate an alliance with Quraish

This same delegation set out to Banu Ghatafan
- to call them to unite against the Islamic state of Medina and to ally and fight it
- they mustard an army of 10,000 people to wipe out Islam

Once again, peace and security enveloped the Arabian Peninsula and this turbulent area began to experience a period of lull after a whole year war. The Jews, however, whose treachery, intrigues and disloyalty made them taste all types of humiliation and disgrace, were not admonished. After they had been exiled to Khaibar, they remained waiting anxiously for the results of the skirmishes going on between the Muslims and the idolaters. Contrary to their hopes, the events of the war were in favour of the Muslims, therefore they started a new stage of conspiracy and prepared themselves to deal a deadly blow against the Muslims, but were too cowardly to man oeuvre directly against them, so they laid a dreadful plan in order to achieve their objectives. Twenty chiefs of the Jews with some celebrities of Bani Nadir went to Makkah to negotiate an unholy alliance with Quraish. They began to goad the people there to attack the Messenger of Allah [ﷺ] promising them full support and backing. People of Quraish, who had been languid and proved too weak to challenge the Muslims at Badr, seized this opportunity to redeem their stained honour and blemished reputation. The same delegation set out for Ghatfan, called them to do the same, and they responded positively. The Jewish delegation then started a fresh effort, toured some parts of Arabia, and managed to incite the confederates of disbelief against the Prophet [ﷺ], his Message and the believers in Allah. Quraish, Kinanah and other allies from Tihama, in the south; rallied, ranked and recruited four thousand men under

the leadership of Abu Sufyan. From the east there came tribes of Banu Saleem, Ghatfan, Bani Murrah, etc. They all headed for Madinah and gathered in its vicinity at a time already agreed upon. It was a great army of ten thousand fighters. They in fact outnumbered all the Muslims in Madinah, women, lads and elders included. To tell the truth, if they had launched a surprise attack against Madinah, they could have exterminated all the Muslims. However, the leadership inside the city was on the alert and the intelligence personnel managed to reconnoiter the area of the enemies, and reported their movement to the people in charge in Madinah. The Messenger of Allah [pbuh] summoned a high advisory board and conducted a careful discussion of a plan to defend Madinah. After a lengthy talk between military leaders and people possessed of sound advice, it was agreed, on the proposal of an honorable Companion, Salman Al-Farisi, to dig trenches as defensive lines. The Muslims, with the Prophet [ﷺ] at their head, encouraging, helping and reminding them of the reward in the Hereafter, most actively and diligently started to build a trench around Madinah. Severe hunger, bordering on starvation, could not dissuade or discourage them from achieving their desperately sought objective. Salman said: O Messenger of Allah! When siege was too laid to us in Persia, we used to dig trenches to defend ourselves. It was really an unprecedented wise plan. The Messenger of Allah [ﷺ] hurriedly gave orders to implement the plan. Forty yards was allocated to each group of ten to dig. Sahl bin Sa'd said: We were in the company of the Messenger of Allah [pbuh], the men used to dig and we evacuate the earth on our backs. Some preternatural Prophetic signs appeared in the process of trenching. Jabir bin 'Abdullah, seeing the Prophet [ﷺ] starving, slaughtered a sheep, cooked some barley and requested the Prophet [ﷺ] and some Companions to accept his invitation, but the Prophet [ﷺ] gathered all the thousand people engaged in digging the trench and they started to eat until they were all completely full and yet the shoulder of mutton and dough that was being baked remained as they were undiminished. A certain woman brought a handful of dates and passed by the Prophet [pbuh], who took the dates, threw them over his cloak and invited his followers to eat. The dates began to increase in number until they dropped over the trim of his robe. Another illustrious preternatural example went to the effect that an obstinate rock stood out as an immune obstacle in the ditch. The Prophet [ﷺ] took the spade and struck, and the rock immediately turned into a loose sand dune. In another version, Al-Bara' said: On Al-Khandaq (the trench), Day there stood out a rock too immune for our spades to break up. We therefore went to see the Messenger of Allah [ﷺ] for advice. He took the spade, and struck the rock uttering "in the Name of Allah, Allah is Great, the keys of Ash-Shâm (Geographical Syria) are mine, I swear by Allah, I can see its palaces at the moment;" on the second strike he said: "Allah is Great, Persia is mine, I swear by Allah, I can now see the white palace of Madain;" and for the third time he struck the rock, which turned into very small pieces, he said: "Allah is Great, I have been given the keys of Yemen, I swear by Allah, I can see the gates of

San‘a while I am in my place." The same version was narrated by Ishaq. [Ibn Hisham 3/330,331]

The Muslims were able to muster 3,000 men, 5 years after the hijrah
- while at Badr they were just 313, this proves that Islam was growing
- and the Muslims were a force to reckon with

The Prophet held a Shurah as we were commanded;

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Aali Imran 3:159)

Salman al Farisi suggested that they dig a ditch around Medina
- because this was a huge army to fight
- because the kuffaar had united putting their differences aside
- as Allah said;

And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism). (Al-Anfal 8:73)

The Prophet accepted the opinion of Salman
- they were hungry and had to tie stones on their bellies
- to quell the pangs of hunger, the prophet told him I have 2 stones on my belly

Abu Talhah (RA) narrated: We complained to Allah’s Messenger (ﷺ) about our hunger and raising from our stomach (the garment) bared the stone each of us had tied to it. He showed that he had two stones (tied to his stomach.) (Tirmidhi 2378)

When Jabir saw this he slaughtered a sheep
- and cooked it with some barley and invited the prophet
- the prophet ﷺ asked him to invite all the 1,000 Sahabah
- they all ate to their full and still meat was left

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The rasul split the Sahabah into groups to dig
- Bilal was very strong and everybody wanted to be with him
- but he was with the prophet because the rasul said Bilal belongs to my household
- so the rasul was there digging with the Sahabah, he did not sit at home

Then they gave some dirt to Amaar to throw away
- he said are you trying to kill me jokingly because it was heavy
- the prophet then said you shall be killed by the rebellious group
- when the war broke between Ali and Mu'awiyya
- Ammaar joined the army of Ali and got killed by that of Mu'wiyya
- so the Prophet had some knowledge of the unseen and predicted right

There was a rock that was very stubborn and the Sahabah called the prophet to hit it
- when he hit it, it disintegrated, he did it uttering Bismillah, Allahu Akbar
- this is what you say when slaughtering

The Prophet ﷺ gave the Sahabah the glad tidings of the conquest of:

1. SHAM

2. PERSIA
3. YEMEN

- when the Prophet ﷺ gave these glad tidings, the hypocrites ridiculed the Muslims
- they said the Sahabah are in fear and hungry
- yet they are entertaining the idea they can conquer these places, they are in ghurur
- and Allah spoke about it in Surah Ahzab

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (ﷺ) promised us nothing but delusions!" (Al-Ahzab 33:12)

They said that Allah and His messenger promise delusions
- subhan-Allah, when a person is a munafiq they will always have doubts
- Allah said; 33:22

And when the believers saw Al Ahzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad ﷺ) had promised us, and Allah and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah). (Al-Ahzab 33:22)

This highlights to you the importance of having companions from many places
- because when the kuffaar came to attack Medina they were met with many trenches
- and this was strange to the Arabs

Women were also involved in this battle and Fatima led the women in a Salah
- they made a masjid at this place calling it masjid Fatimah
- Amr Ibn Abde Wudd challenged the Muslims for a duel
- the rasul (ﷺ) told Ali to take him on

‘Amr challenged the Muslims to a duel, and ‘Ali bin Abi Talib was deputed. After a short but fierce engagement, ‘Ali killed ‘Amr and obliged the others to evacuate in a state of panic and confusion. However, some days later, the polytheists conducted fresh desperate attempts but all of them failed due to Muslims’ steadfastness and heroic confrontation.

- this man was feared in Arabian Peninsula
- he felt pity for Ali for he thought that he was too small for him
- he told Ali that he didn to want to kill him because he saw Ali grow up
- but Ali replied that he wants to kill him, Ali invited him to Islam but he refused
- he was the first to hit Ali, but Ali defeated him, some say by beheading him

- there was no contact between the two armies, a few causalities were recorded

On the authority of Ibn Ishaq, Safiyah [RA], daughter of ‘Abdul Muttalib happened to be in a garrison with Hassan bin Thabit as well as some women and children. Safiyah said: "A Jew was spotted lurking around our site, which was vulnerable to any enemy attacks because there were no men to defend it. I informed Hassan that I was suspicious of that man’s presence near us. He might take us by surprise now that the Messenger of Allah [ﷺ] and the Muslims are too busy to come to our aid, why do not you get down and kill him? Hassan answered that he would not do it, so I took a bar of wood, went down and struck the Jew to death. I returned and asked Hassan to loot him but again Hassan refused to do that. [ibid 2/228]

- the rasul's aunt Safiyya saw a Jew and asked Hassan Ibn Thabit to go and kill him
- so she went ahead and whacked/hit the Jew and killed him
- she hit him in his head and killed the Jew

The Messenger of Allah, [ﷺ] wrapped himself in his robe and began to meditate on the perfidy of Banu Quraiza. The spirit of hopefulness prevailed over him and he rose to his feet saying: "Allah is Great. Hearken you Muslims, to Allah’s good tidings of victory and support."

He then started to lay decisive plans aiming at protecting the women and children, and sent some fighters back to Madinah to guard them against any surprise assault by the enemy. The second step was to take action that could lead to undermining the ranks of the disbelieving confederates. There, he had in mind to conclude a sort of reconciliation with the chiefs of Ghatfan on the basis of donating them a third of Madinah’s fruit crops. He sought the advice of his chief Companions, namely, Sa‘d bin Mu‘adh and Sa‘d bin ‘Ubadah, whose reply went as follows: "O Messenger of Allah! If it is Allah’s injunction, then we have to obey, but if it is a new course, you want to follow just to provide security for us then we do not need it. We experienced those people in polytheism and idolatry and we can safely say that they do not need the fruit of our orchards, they rather need to exterminate us completely. Now that Allah has honoured us with Islam, I believe the best recourse in this situation is to put them to the sword." Thereupon the Prophet [ﷺ] corrected their Belief saying: "My new policy is being forged to provide your security after all the Arabs have united to annihilate you (Muslims)."

Allah, the Glorious, the Exalted, praise is to him, created something that led to the dissension of the enemies of Islam and later on to their full defeat. A man from the tribe of Ghatfan called Na‘im bin Mas‘ud asked to be admitted in the

audience of the Prophet [ﷺ]. He declared that he had embraced Islam secretly and asked the Prophet [ﷺ] to order him do anything that might benefit the Muslims. The Prophet [ﷺ] asked him to do anything that could help the Muslims in the present distress and use any stratagem of avail. The man, in a shuttle movement, between the Jews, Quraish and Ghatfan managed to incite each party to let down the other. He went to see the chiefs of Banu Quraiza and whispered in their ears not to trust Quraish nor fight with them unless the latter pledged some hostages. He tried to lend support to his counsel by claiming that Quraish would forsake them if they perceived that victory over Muhammad [ﷺ] was farfetched, and the Muslims then would have terrible revenge on them. Na'im, then headed for the camp of Quraish and managed to practice a similar stratagem in its result but different in content. He claimed that he felt that the Jews regretted breaching their covenant with Muhammad [ﷺ] and his followers. He told them that the Jews maintained regular correspondence with the Muslims to the effect that Quraishite hostages be sent to the camp of the Muslims with full Jewish allegiance paid to them as already agreed upon. Na'im then exhorted Quraish not to send hostages to the Jews. On a third errand, he did the same with the people of Ghatfan.

On Saturday night, Shawwal 5 A.H., both Quraish and Ghatfan dispatched envoys to the Jews exhorting them to go into war against Muhammad [ﷺ]. The Jews sent back messages that they would not fight on Saturday. They added that they needed hostages from them to guarantee their consistency. On receiving the replies, Quraish and Ghatfan came to believe Na'im's words fully. Therefore, they sent a message to the Jews again inviting them to war and asking them to preclude that condition of hostages. Na'im's scheme proved successful, and a state of distrust and suspicion among the disbelieving allies prevailed and reduced their morale to deplorable degree.

- the rasul said to the Sahabahs to offer a third of their harvest to Banu Ghatfan
- but Saad asked whether this was a revelation or his personal idea
- the rasul said it was his idea, so Saad told no

- then Naim Ibn Mas'ud from Banu Ghatfan came to say that he was a Muslim
- so the rasul sent him back to break up the allied forces
- he went to the Jews and told them to ask for hostages
- else they won't fight with them against the rasul
- he also went to the Arabs and told them that the Jews are regretting
- that they will not fight again and have made peace with the rasul
- the Jews and Arabs sent messages to one another
- and the responses they got confirmed Naim's statement

On hearing this bad news, the Messenger [ﷺ] dispatched four Muslim

prominent leaders Sa‘d bin Mu‘adh, Sa‘d bin ‘Ubada, ‘Abdullah bin Rawaha and Khawat bin Jubair for investigation but warning against any sort of spreading panic amongst the Muslims and advising that they should declare in public that the rumours are groundless if they happen to be so. Unfortunately the four men discovered that the news was true and that the Jews announced openly that no pact of alliance existed any longer with Muhammad [pbuh]. The Messenger of Allah [ﷺ] was briefed on this situation, and the Muslims understood their critical position with the horrible danger implied therein. Their back was vulnerable to the attacks of Banu Quraiza, and a huge army with no way to connive at in front, while their women and children unprotected standing in between.

- the rasul sent messengers to the Jews to urge them not to break their covenant of security
- but they were bent on breaking it
- they saw the Muslim army as weak and bent on supporting the Arabs

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. (Al-Ahzab 33:10)

There, the believers were tried and shaken with a mighty shaking. (Al-Ahzab 33:11)

- they saw that this Ahzab was marking the end of the Muslims
- Allah spoke about the state of the Muslims
- describing them as scared to extent that their eyes rolled over
- and their hearts came to their throats, they were having doubts in help of Allah
- but the rasul was firm and was not panicking
- he made a dua which is the weapon of the believer

The Messenger of Allah [ﷺ] on his part invoked Allâh’s wrath on the Confederates supplicating: "Oh, Allah! You are quick in account, You are the sender of the Book, and we beseech You to defeat the confederates." [Sahih Al-Bukhari 1/411,2/590]

Allah the Glorious, the Exalted, responded to the call of the Muslims on the spot. Coupled with the dissension and variance that found their way into the hearts of the disbelievers, forces of nature wind, rain and cold wearied them, tents were blown down, cooking vessels and other equipage overthrown.

That very cold night the Messenger of Allah [ﷺ] dispatched Hudhaifa bin Al-Yaman to hunt around for news about the enemy. He found out that they were

preparing to leave frustrated for their inability to achieve their target. Allah did really fulfill His Promise, spared the Muslims fighting a formidable army, supported His slave (Muhammad [ﷺ]) and inflicted a heavy blow on the Confederates.

- as soon as he made the dua, Allah sent down wind and freezing temperature
- which was below zero temperature the wind blew away all their items
- the rasul sent Hudhaifa Ibn Yaman to scout the camp of the kuffaar
- he reported that they were leaving they could not fight on empty stomachs
- Allah did not use the Muslims to defeat them, but used nature

Archangel Gabriel [AWS], on the very day the Messenger of Allah [ﷺ] came back to Madinah after the previous battle, and while he was washing in Umm Salama's house, visited him asking that he should unsheathe his sword and head for the habitation of the seditious Banu Quraiza and fight them. Gabriel noted that he with a procession of angels would go ahead to shake their forts and cast fear in their hearts.

The Messenger of Allah [ﷺ], immediately summoned the prayer caller and ordered him to announce fresh hostilities against Banu Quraiza, instituted Ibn Umm Maktum as a ruler of Madinah, and entrusted the banner of war to 'Ali bin Abi Talib who marched towards the appointed target and came close enough to hear the Jews abusing the Messenger of Allah [ﷺ], who on his part set out at the head of three thousand infantry men and thirty horsemen of Ansar (Helpers) and Muhajireen (Emigrants). On their way to encounter the enemy, the afternoon prayer was due. Some Muslims refused to observe it until they had defeated the enemy, while others offered it in its proper time, as usual. The Prophet [pbuh] objected to neither. When they reached the habitations of Banu Quraiza, they laid tight siege to their forts. Seeing this terrible situation they were in, the chief of the Jews Ka'b bin Asad offered them three alternatives: to embrace Islam, and consequently their life, wealth, women and children would be in full security, and reminded them that such behavior would not be incongruous with what they had read in their books about the veracity of Muhammad's Prophet hood; to kill their children and women and then challenge the Prophet [ﷺ] and his followers to the sword to either exterminate the Muslims or be exterminated, or as a third possibility to take Muhammad [pbuh] and his people by surprise on Saturday a day mutually understood to witness no fighting.

None of those alternatives appealed them, so their chief, angrily and indignantly, turned to them saying: "You have never been decisive in decision-making since you were born" The gloomy future already visible, they made contacts with some Muslims, who had maintained good relation with them, in order to learn about their fate in the light of the current circumstances. They

requested that Abu Lubaba be dispatched to them for advice. On his arrival, the men began to implore, women and children to cry desperately. In answer to their demand for advice he pointed to his throat saying it was homicide awaiting them. He then immediately realized that he had betrayed the Prophet's trust, so he headed directly for the mosque in Madinah and tied himself to a wooden tall pole swearing that no one would untie him save the Messenger of Allah [ﷺ], and added that he would never enter the habitation of Banu Quraiza in recompense for the deadly mistake he made. When the Messenger [ﷺ] was informed of this incident, he said, " I would have begged Allah to forgive him if he had asked me, but since he had tied himself out of his own free will, then it was Allah Who would turn to him in forgiveness."

The Jews of Banu Quraiza could have endured the siege much longer because food and water were plentifully available and their strongholds were greatly fortified, whereas the Muslims were in the wild bare land suffering a lot from cold and hunger, let alone too much fatigue consequent on endless warfare operations that had started even before the battle of Confederates. Nevertheless, this was a battle of nerves, for Allah had cast fear in the Jews' hearts, and their morale had almost collapsed especially when two Muslim heroes, 'Ali bin Abi Talib and Az-Zubair bin 'Awwam [R] proceeded with 'Ali swearing that he would never stop until he had either stormed their garrisons or been martyred like Hamza (a former Muslim martyr).

In the light of this reluctance, they had nothing except to comply with the Messenger's judgment. The Messenger of Allah [ﷺ] ordered that the men should handcuffed, and this was done under the supervision of Muhammad bin Salamah Al-Ansari while the women and children were isolated in confinement. Thereupon Al-Aws tribe interceded begging the Prophet [ﷺ] to be lenient towards them. He suggested that Sa'd bin Mu'adh, a former ally, be deputed to give verdict about them, and they agreed.

Sa'd meanwhile stayed behind in Madinah due to a serious wound he sustained in the Confederates Battle. He was summoned and brought on a donkey. On his way to t he Prophet [ﷺ], the Jews used to exhort him to be lenient in his judgment because of former friendship. Sa'd remained silent but when they persisted he uttered: "It is time for Sa'd not to be afraid of the blame of the blamers." On hearing this decisive attitude, some of them returned to Madinah waiting for a desperate doom.

On arrival, he alighted with the help of some men. He was informed that the Jews had agreed to accept his verdict about them. He immediately wondered if his judgment would pass on all the people present, the Prophet [ﷺ] included, turning his face away in honour of him. The reply was positive.

He decided that all the able-bodied male persons belonging to the tribe should be killed, women and children taken prisoners and their wealth divided among the Muslim fighters. The Prophet [ﷺ] accepted his judgment saying that Sa'd had adjudged by the Command of Allah. In fact, the Jews deserved that severe punitive action for the ugly treachery they had harbored against Islam, and the large arsenal they have amassed and which consisted of one thousand and five hundred swords, two thousand spears, three hundred armors and five hundred shields, all of which went into the hands of the Muslims. Trenches were dug in the bazaar of Madinah and a number of Jews between six and seven hundred were beheaded therein. Hot beds of intrigue and treachery were thus exterminated once and for all.

Huyai, a chief criminal of war, a devil of Bani Nadir and Safiyah's father, had joined the ranks of Banu Quraiza when Quraish and Ghatfan defected, was admitted into the audience of the Prophet [ﷺ] with his hands tied to his neck with a rope. In audacious defiance, he declared obstinate enmity to the Prophet [ﷺ] but admitted that Allah's Will was to be fulfilled and added that he was resigned to his fate. He was ordered to sit down, and was beheaded on the spot.

Only one woman of the Jews was killed because she had killed a Muslim warrior by flinging a grinding stone upon him. A few elements of the enemy embraced Islam and their lives, wealth and children were spared. As for the spoils of the war, the Prophet [ﷺ] divided them, after putting a fifth aside, in accordance with Allah's injunctions. Three shares went to the horseman and one to the infantry fighter. Women captives were sent to Najd to be bartered with horses and weaponry. For himself, the Prophet [ﷺ] selected Rehana bint 'Amr bin Khanaqah, manumitted and married her in the year 6 Hijri. She died shortly after the farewell pilgrimage and was buried in Al-Baqi' [Ibn Hisham 2/245; Talqeeh Fuhum Ahl Al-Athar p.12].

- the rasul now matched against Banu Quraida
- he went with a 3,000 man army and laid siege on the fort
- Ali was the standard bearer on that day
- they asked for Saad Ibn Muadh to be their judge
- he was from Al Aws, who allied to this Jewish tribe
- he sustained injury during the Ahzab
- he was made the adjudicator and he judged that the men should be killed
- and the women and children taken as slaves
- and their wealth was shared among the Muslims, this was carried out
- Saad succumbed to his injury and died as a result
- the rasul ﷺ said that the Throne of Allah shook when he died

Jabir narrated that the Messenger of Allah [ﷺ] had said: "The Throne of the

Compassionate shook for the death of Sa'd bin Mu'adh." [Sahih Al-Bukhari 1/536; Sahih Muslim 2/294; Jami' At-Tirmidhi 2/225]

- Saad told his people after he embraced Islam
- that he will not speak to them unless they accept Islam
- all accepted except one who took his Shahadah at Badr

LESSONS OF BATTLE OF AHZAB

1. THE KUFFAR WILL PUT THEIR DIFFERENCES ASIDE AND FIGHT THE HAQQ
- the Haqq is threat to them
- we had two forces: the Muslims in Medina and the Kuffaar in Makkah
- this tells you that there are only two religions in world
- ISLAM AND KUFR

And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism). (Al-Anfal 8:73)

2. THE IMPORTANCE OF HOLDING SHURAH
- there is Barakah in Shurah

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). (Aali Imran 3:159)

- people (hypocrites) will like to say that this ayah is talking about democracy

3. JEWS WILL ALWAYS BREAK THEIR PROMISES

Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not. (Al-Baqarah 2:100)

- because as far they are concern a covenant with non Jews is non existing

Narrated by An-Nu'man bin Bashir: The Prophet (ﷺ) said: "The likeness of the

believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever." [al-Bukhaari (6011) and Muslim (2586)]

THE FIRST TRIBE: BANU QAINUQA
- they made a Muslim woman naked in the market place

THE SECOND TRIBE: BANU NADEER
- they attempted to kill the rasul

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. (Aali Imran 3:54)

THE THIRD TRIBE: BANU QURAITHA
- they joined the allied forces to fight the Muslims

- the first two were asked to leave Medina
- but the last was not that lucky, they were killed

I. BANI QAINUQAA
ii. BANU NADEER
iii. BANU QURAITHA

- one of the elders at Banu Nadhir warned them not to try and kill the rasul
- Allah will let him know
- Banu Quraidha did not expect Allah would use nature to defeat the kuffaar
- Saad did not show them mercy like the rasul he was a mercy to mankind

And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns and all that exists). (Al-Anbiya 21:107)

- the rasul sent the other tribes out of Medina and did not order their killing
- but the rasul said that the verdict was the verdict of Allah
- the grave squeeze Muadh a little and then left him

'Abdallah ibn 'Umar reported, "The Prophet (ﷺ), said, 'This is (Sa'd ibn Mu'azh), for whom the Throne (of Allah) moved. The doors of Heaven were opened for him and seventy thousand angels participated (in his funeral prayer). (His grave) was compressed and later on was expanded for him'." (Nasa'i)

'A'isha, Ibn 'Umar & Ibn 'Abbaas reported that The Prophet (ﷺ) said "Indeed the grave has a grip (on people), If anyone was to escape from it, it would have been Sa'd Ibn Mu'aath; yet he was squeezed once and then released." [Tabaraanee, Ahmad, Saheehul Jaami' #5306 and others]

4. DUA IS THE WEAPON OF THE BELIEVER

5. MUHAMMAD (ﷺ) HAD SOME KNOWLEDGE OF ILM UL GHAIB
- because he prophesies the conquering of the Persian and Roman empire

6. THE HYPOCRITES WILL ALWAYS DOUBT THE PROMISE OF ALLAH

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (ﷺ) promised us nothing but delusions!" (Al-Ahzab 33:12)

7. MUHAMMAD (ﷺ) HELPED PHYSICALLY IN THE DEVELOPMENT OF ISLAM
- he did not stay at home with his family

8. MUHAMMAD (ﷺ) WAS BLESSED WITH MANY MIRACLES THROUGHOUT HIS PROPHETHOOD
- he fed the army with one lamb

9. ALLAH USED NATURAL DISASTERS TO DEFEAT THE KUFFAAR
- this was punishment for the kuffaar

Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)! (Ash-Shams 91:14)

..."It is rather a mercy, means of blessings and admonishment for the believers, and a punishment, display of anger and torment for the unbelievers." [Mustadrak al-Haakim (4/561) No. 8575 and Kitab Al-Fitan (2/619) No. 1729]

10. LYING IS HALAL ON THE BATTLEFIELD

Narrated Ka'b ibn Malik: When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: "War is deception". [Abu Dawud 2629, Tirmidhi 1681, Ahmed 14312]

- because war is deception,

Saalim reported from his father that Allah's Messenger (ﷺ) said "A Muslim is a Muslim's brother. He does not oppress him and he does not let him perish. [Tirmidhi 1431, Bukhari 2442, Ahmed 5650]

11. A SECRET MUSLIM CAN BE A GREAT DANGER FOR THE KUFFAAR

- if you have the name Peter on your passport the kuffaar would not be able to tell
- whether you are a Muslim or kaafir

12. <u>KAAFIR UNITY IS A MYTH</u>
- they hate each other
- when they invade a country they pull out one by one

You would think they were united, but their hearts are divided, that is because they are a people who understand not. (Al-Hashr 59:14)

- the coalition in Afghanistan will end soon because their unity is short-lived
- many countries have pulled out of Afghanistan